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HAVERFIELD, F. *Ancient Town-Planning*. Oxford: Clarendon Press. 1913. 152 pages. 6s. net.

Mr. Haverfield has expanded a lecture given at the University of London (Creighton Lecture, 1910), and later presented to the London Conference on Town-Planning, into this interesting volume. He describes it as a scholar's contribution to a modern movement. After sketching the Babylonian models which influenced the Greeks, he outlines the rise of the town-planning idea in Greece in the fifth century, its rapid development in the Macedonian age, and the analogous Italian and Roman movements. It is interesting to observe how in the Middle Ages, with their turbulent conditions, the straight, open streets of the Roman architects gave way to crooked, narrow lanes, while modern times have witnessed a return to the statelier ancient city types, so appropriate to conditions of security and industry. Thirty-six plans and illustrations greatly enrich the volume. Hippodamus of Miletus, born about 480 B.C., seems to have been the first Greek architect to plan towns, and the Piraeus, Thurii, and Rhodes are ascribed to him. The plan of Selinus shows the main thoroughfares crossing at right angles, a scheme familiar in Hellenistic cities. The chessboard plan comes in quite plainly with Alexander's architect Dinocrates and is best exemplified in Priene. The Macedonian architects had often to replan cities already existent, and with further excavations, much may still be learned of their system. The pillared streets of later Jerusalem and Samaria might well have been noted here, with the Madeba mosaic to illustrate the former. In Italy the Terremare villages of the Bronze age (*ca.* 1000) show a well-marked plan, and there is much to suggest that some Etruscan and early Roman towns like Roman camps were intelligently and broadly laid out. "Roman town-planning was recast under Hellenistic influence and thus gained mathematical precision and symmetry" (p. 81). Haverfield closes by pointing out how closely some of the forms of modern life depend on the Roman world, and one lays down his book convinced that in city-planning we are only beginning to learn what the ancients have to teach us. This highly suggestive book should be in the hands of all city-planners, while for students of ancient civilization it is an excellent monograph on a significant phase of ancient life. The possible influence of Egypt might have been more fully treated and the place of the single principal street as the dominating feature of sound Hellenistic cities has less recognition than one might have expected. In general Mr. Haverfield's book opens a subject of large promise, and shows that in city-planning we are returning to the large, comprehensive methods of Hellenistic and Roman times. We have been slow in realizing how modern the ancients really were.

HARNACK, ADOLF. *Über den privaten Gebrauch der Heiligen Schriften in der Alten Kirche*. (Beiträge zur Einleitung in das Neue Testament, 5.) Leipzig: Hinrichs, 1912. vi+111 pages. M. 3.

Bible Reading in the Early Church. Translated by J. R. Wilkinson. (New Testament Studies, V.) (Crown Theological Library.) New York: Putnam, 1912. x+159 pages. \$1.50 net.

Professor Harnack considers the problem of the private use of Scripture in the early church of interest from several points of view. It importantly divides Protestant and Catholic. The stimulating controversy between Lessing and Walch toward the end of the eighteenth century touched it, but left the matter not quite accurately settled. Further, the mystery cults now claiming so much notice, seem, in so far as

they had sacred books, to have forbidden or restricted their use by the laity. While there is not very much evidence for the free private use of the Septuagint in the churches before the times of Irenaeus, there is no evidence against it. In the next age, i.e., till Eusebius, the church clearly gave the Bible, which now included the New Testament, the greatest publicity, and this continued through the times of Theodore. This fact that its sacred books were accessible to all "reveals an essential difference between the Christian," with the Jewish religion and Islam, and other religions; each man is to be "taught of God" through the daily use of the Scripture. "Hence in the early days Christianity never fully became a mystery religion," (pp. 13 G, 13 T). Harnack concludes that the claim made by the Roman church of the right to determine in what measure Scripture is to be made accessible to the individual Christian is an innovation; that Lessing's thesis about the presbyterial restriction of lay use of the New Testament in the first three centuries is altogether wrong; and that the religion of the early church is by virtue of this distinction no mystery religion. The whole is argued with Harnack's well-known mastery of historical materials and method. The last point in particular will claim attention at a time when so much is being learned about the religions which in early times disputed the dominion of the Roman world with Christianity.

LUETGERT, W. *Der Roemerbrief als historisches Problem*. (Beiträge zur Förderung christliche Theologie, 17. Jahrgang, 1913, Heft 2.) Gütersloh: Bertelsmann, 1912. 112 pages. M. 2.

Failure to agree upon the composition of the church at Rome and on the occasion and purpose of the letter to the Romans is the indictment Luetgert presents against the historical study of Romans. The historical problem of Romans is to account for Paul's change of attitude toward Judaism. The violent polemic of Galatians has evolved into a conciliatory hope. Is Paul to be accused of abandoning the truth for the sake of Christian unity? If Paul were preaching another gospel in Romans, his own Galatian curse would overtake him.

It is evident that the problem needs re-examination. The thesis this essay defends is that Romans was penned to warn the gentile Christian church at Rome against antinomian tendencies. The change of front in Romans as compared with Galatians was not due to vacillation on the part of Paul. And the apostle was not engaging in the feat of crawling backward. The letters to the Corinthians show that, subsequent to the composition of Galatians, there developed within the gentile church an antinomian trend. This group boasted the leadership of Paul, but was on the way to a repudiation of his views. The law and Jewish Christianity were beginning to be held in contempt. Hence the Apostle to the Gentiles felt himself driven to defend his people and their law against the aspersions of the too liberal gentile Christians. Radical gentile Christians were placing Paul upon the defensive, were obliging him to define carefully his own gospel. This antinomian type of Christianity had reached Rome. To insure his reception by the church there, it was necessary for Paul to warn against the adulteration of the gospel by antinomians and to emphasize his positive view of the law. This he did, by stressing his doctrine of justification and making it plain that the law played a part in his doctrine of grace. And this new solution of the problem of Romans by way of the antinomian hypothesis seems all the more unavoidable because the letter to the Romans does not betray the slightest trace of a Judaistic agitation in favor of